EPISCOPAL OPINIONS

ON THE

TEST AND CORPORATION ACTS.

[PRICE ONE SHILLING.]

EPISCOPAL OPINIONS

ON THE

TEST AND CORPORATION ACTS;

DELIVERED IN

THE HOUSE OF PEERS,

IN DECEMBER 1718, BY

Archbishop WAKE,
Archbishop DAWES,
Bishop HOADLY,
Bishop SMALRIDGE,
Bishop WILLIS,
Bishop GIBSON,
Bishop ROBINSON,
Bishop ATTERBURY,
Bishop KENNET, and
Bishop GASTRELL.

WITH

ARGUMENTS, ON THE SAME OCCASION,

BY

The Duke of BUCKINGHAM,
Earl STANHOPE,
The Earl of NOTTINGHAM,
The Earl of SUNDERLAND,
The Earl of JERSEY,
The Earl of ILAY,
Lord Viscount TOWNSHEND,
Lord NORTH AND GREY,
Lord CONINGSBY, and
Lord LANSDOWNE.

"I am very glad that my Friends have been so firm in pressing the TEST;
"which is the great Barrier against POPERY and the PRESBYTERIANS."

Duke of ORMOND, in 1709.

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MDCCXC.

ADVERTISEMENT.

TO thoſe who are converſant in the Polemics of the early part of this century, the ſentiments of the very eminent Divines and Lay Lords, whoſe names appear in our title-page, cannot fail of being an acceptable treat; and as the Diſſenters are again exerting every effort on a ſimilar occaſion, it is preſumed the preſent publication will not be ill-timed. That the ſpeeches are genuine, will not admit of doubt. A conſiderable part of them were preſerved at the time by a regular Reporter, whom we will allow to have had perhaps ſome little biaſs in favour of the

Diſſenters; but the beſt proof of his fidelity in the preſent caſe is a compariſon of what he has given with the ſpeeches now printed for the firſt time from an original manuſcript found lately by a reſpectable friend among ſome old family papers; and which muſt evidently have been written at the moment by a gentleman who was preſent at the debate. The ſpeech of Lord LANSDOWNE is printed from a MS. in the hand-writing of Biſhop ATTERBURY; whoſe ſmart repartee to the Nobleman who compared him to BAALAM illuſtrates the verſes written by SAM WESLEY, "on the Biſhop of Rocheſter's "roaſting Lord Coningſby about the "Topic of being Prieſt-written."

EPIS-

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ON THE

TEST AND CORPORATION ACTS.

ON Saturday the 13th of December, 1718, after the Lords had read the third time and paſſed the Bill, intituled, "An Act for quieting and eſta-"bliſhing Corporations," the Earl of STANHOPE ſtood up, and ſaid, "That, in his opinion, a thing "of far greater importance, and becoming the "wiſdom of that Auguſt Aſſembly, remained to be "done, in order to ſettle the minds, and unite the "hearts and affections, of the well-affected to the "preſent happy Eſtabliſhment; and that for that "purpoſe he had a Bill to offer to the Houſe, in-"tituled, 'An Act for ſtrengthening the Proteſtant

 "Intereſt

"Intereſt in theſe Kingdoms," which he deſired might be read. It being the privilege of every Peer to bring in ſuch a Bill as he thinks proper, without the previous leave of the Houſe, the Lord Stanhope's Bill was read, according to his deſire, importing in ſubſtance, a repeal of part of the Act of the 10th of her late Majeſty's reign, intituled, "An Act "for preſerving the Proteſtant Religion, by bet-"ter ſecuring the Church of England, and againſt "Occaſional Conformity;" as alſo of the Act of the 12th of her late Majeſty's reign, "to pre-"vent the Growth of Schiſm;" and of ſome clauſes in the TEST and CORPORATION Acts. Moſt of the Peers were ſurprized at the bringing in this Bill, at a time when none but ſuch as were in the ſecret of the Court meaſures expected any ſuch thing; and the Earl of Stanhope having moved that it might be read a ſecond time, the ſame occaſioned a long debate.

Lord Stanhope, in a very fine ſpeech, endeavoured to ſhew "the equity, juſtice, reaſonable-"neſs, and advantage, of reſtoring Diſſenters to "their natural rights, and of eaſing them of theſe "ſtigmatizing and oppreſſive Laws, that had "been made againſt them in turbulent times, and "obtained by indirect methods, for no other rea-"ſon than becauſe they ever ſhewed their zealous "and firm adherence to the Revolution and Pro-"teſtant Succeſſion;" urging, "that this deſirable

"union

" union of all true Proteſtants, as it would cer-
" tainly ſtrengthen the Proteſtant Intereſt, ſo would
" it rather be an advantage, than any prejudice, to
" the Church of England by law eſtabliſhed,
" which would ſtill be the Head of all the Pro-
" teſtant churches; and the Archbiſhop of Canter-
" bury become the Patriarch of all the Proteſtant
" Clergy."

Lord Stanhope was ſeconded and backed by the Earls of SUNDERLAND and STAMFORD, and ſome other Lords: but the Dukes of Buckingham and Devonſhire; the Earls of Nottingham, Aylesford, Orford, Cowper, and Jerſey; the Lord Viſcount Townſhend, and the Lord North and Grey; either ſtrenuouſly oppoſed the bill, or endeavoured to put off the ſecond reading of it to a long day. It was alledged, in general, that this Bill, if paſſed into a Law, inſtead of ſtrengthening, " would certainly
" weaken the Church of England, by plucking
" off her beſt feathers, inveſting her enemies with
" power, and ſharing with them the civil and mili-
" tary employments, of which Church-men only
" are now in poſſeſſion."

A noble Duke, in particular, ſuggeſted, " That
" it was irregular to bring in a Bill of ſo great
" conſequence, without previouſly acquainting the
" Houſe;" but it was readily anſwered by my Lord STANHOPE, " his Grace had forgot, that about

" two years before he brought in himself, in the " same manner, a Bill of much greater conse- " quence," meaning the Bill for suspending the Act for Triennial Parliaments.

The Earl of NOTTINGHAM, with a turn of oratory hereditary to his family, said, among other things, " that the Church of England is certainly " the happiest Church in the world, since even the " greatest contradictions contribute to her support: " for nothing could be more contradictory, than a " Bill which is said to be calculated to strengthen " the Protestant Interest and the Church of Eng- " land, and which at the same time repeals two " Acts that were made for her further security." After which, his Lordship gave his reasons against the repealing of those Laws.

Earl COWPER made also a long speech against some parts of the Bill brought in by Lord Stanhope; and, among other things, said, " that he " had no manner of prejudice against the Dissen- " ters, but rather a tender regard for them; that, " as he had been bred in, so he had ever commu- " nicated with the Church of England, which he " believed to be the best Protestant Church, and " the most agreeable to the primitive pattern of " Christianity; but that, however, if it had hap- " pened to be at Geneva, he would not have scrupled " to have communicated with the Protestants there.

 " That

"That he was for giving the Diſſenters as much "eaſe as was conſiſtent with the ſafety of the "Conſtitution in Church and State, and would rea-"dily give his vote for the repealing of the Schiſm "Act; but that he could not but oppoſe that part "of the Bill now laid before them, whereby part "of the Teſt and Corporation Acts were effectually "repealed with relation to Diſſenters; becauſe he "looked upon thoſe Acts as the main bulwark of "our excellent Conſtitution in Church and State; "and therefore would have them inviolably pre-"ſerved and untouched."

The Earl ot JERSEY made alſo a handſome ſpeech upon this occaſion; and ſaid, in ſubſtance, "Every body knew he was educated in a different "way from the Church of England. But, never-"theleſs, he could not but be againſt this Bill, be-"cauſe, in his opinion, it broke the *Pacta conventa* "of the Treaty of Union, by which the bounds "both of the Church of England and of the "Church of Scotland were fixed and ſettled; and "his Lordſhip was apprehenſive, that, if the articles "of the Union were broken with reſpect to one "Church, it might afterwards be a precedent to "break them with reſpect to the other."

The Lord NORTH and GREY ſpoke alſo againſt the Bill; and urged, "that this was an affair of "ſo great importance, that it ought to be maturely

" considered, and debated in a full House; and a
" great many Members being absent, his Lordship
" moved, that the second reading might be put off
" for a month; and that the Lord Chancellor be
" ordered to write circular letters, to summon all
" the Lords to attend, upon the severest penalty the
" House could inflict, which, in such cases, is the
" Tower."

The Duke of BUCKINGHAM was of his Lordship's opinion, as to the putting off the second reading to a long day; but " thought it needless
" to give the Lord Chancellor (who had business
" enough upon his hands) the trouble of writing
" circular letters. And therefore his Grace sug-
" gested, that every Lord then present might
" write to his absent friends, to acquaint them
" with what was depending in the House; and he
" was sure such letters would be more acceptable
" and effectual than a formal summons."

The Court-party being unwilling to let this affair cool by adjourning it so long, the Earl of ILAY proposed, " that the second reading might
" only be put off till Thursday, the 18th of De-
" cember;" which was agreed to, without dividing.

Accordingly, upon that day, the Bill was read a second time; and a motion made for committing it to a Committee of the whole House; but this being

being oppoſed by the Earl of Nottingham and ſome other Peers, the Earl of CHOLMONDELEY ſuggeſted, " that, before they proceeded any fur-" ther in an affair wherein the Church was ſo " nearly concerned, he thought it very proper to " have, in the firſt place, the opinion of that ve-" nerable Bench," pointing to my Lords the Biſhops.

This being unanimouſly aſſented to, the Lord Archbiſhop of CANTERBURY * ſtood up, and declared againſt the Bill; for which his Grace gave his reaſons, importing in ſubſtance, " that the " Acts, which by this Bill were to be repealed, are " the main bulwark and ſupporters of the Eſta-" bliſhed Church; that he had all imaginable ten-" derneſs for all the well-meaning, conſcientious " Diſſenters. But he could not forbear ſaying, " that ſome amongſt them made a wrong uſe of " the favour and indulgence that was ſhewn them " upon the Revolution, though they had the leaſt " ſhare in that happy event. And therefore it was " thought neceſſary for the Legiſlature to interpoſe, " and put a ſtop to the ſcandalous practice of Oc-" caſional Conformity, which was condemned by " the ſobereſt part of the Diſſenters themſelves. " And as to the Act againſt Schiſm, though it may " carry a face of ſeverity, yet it ſeemed needleſs

* Dr. Wake.

" to

" to make a Law to repeal it, ſince no advantage " had been taken of it againſt the Diſſenters ever " ſince it was made."

His Grace the Lord Archbiſhop of YORK* ſpoke on the ſame ſide, and ſaid, " that the argu- " ments uſed the other day for this Bill had no " more weight with him, than they had with his " brother Canterbury. His Grace urged, in parti- " cular, the danger of truſting the Diſſenters, the " open and avowed enemies of the Church, with " power and authority; and endeavoured to ac- " count for the Acts againſt Occaſional Conformity " and Schiſm, by ſaying, they were only for Self- " defence and Self-preſervation, and not for Per- " ſecution; adding, that Diſſenters were never to " be gained by indulgence. To that purpoſe his " Grace quoted a paſſage out of a treatiſe, inti- " tuled, 'A Perſuaſion to Lay Conformity †,' writ- " ten by a Prelate, who, it was inſinuated, had, ſince " the writing of that book, embraced and main- " tained other principles. His Grace alſo took " this opportunity to clear the Clergy of the Eſta- " bliſhed Church from the aſperſion of diſaffection " to the preſent happy ſettlement, by inſtancing " two Divines, who, during the late unnatural " Rebellion, had given ſignal proofs of their loy-

* Sir William Dawes, Bart.

† By Biſhop Hoadly; ſee p. 15.

" alty

"alty and zeal for his Majesty's person and go-
"vernment."

The Lord Bishop of BANGOR *, who spoke next, answered his Grace of York, particularly with relation to the passage quoted out of one of his treatises. He said, "he was so far from having "altered his principles, that, both before and af-"ter he had been promoted to the station he held "in the Church, he had endeavoured to bring "over the Dissenters; but that he ever was of "opinion, that gentle means are the most effectual "for that purpose." After this, his Lordship shewed at large "the unreasonableness and ill policy of "imposing Religious Tests, as a qualification for "civil or military employments, which abridges "men of their natural rights, deprives the State "of the service of many of its best subjects, and "exposes the most sacred institutions and ordi-"nances to be abused by profane and irreligious "persons." He also endeavoured to prove, "that "the Occasional and Schism Acts were, in effect, "persecuting Laws; and that by admitting the "principle of Self-defence and Self-preservation "in matters of Religion, all the persecutions of "the Heathens against the Christians, and even "the Popish Inquisition, may be justified. As to "the power, of which some Clergymen appeared

* Dr. Hoadly.

"so

" ſo fond and ſo jealous, his Lordſhip owned, " that the deſire of power and riches is natural to " all men; but that he had learned, both from " Reaſon and the Goſpel, that this deſire muſt keep " within due bounds, and not intrench upon the " rights and liberties of our fellow-creatures and " countrymen."

The Lord Biſhop of BRISTOL *, who ſpoke next on the oppoſite ſide, chiefly urged, " that " the late King William having recommended to " both Houſes from the Throne, 'that they would " leave room for the admiſſion of all Proteſtants " that were willing and able to ſerve;' and a " clauſe having thereupon been offered to be in- " ſerted in a Bill depending in the Lords' Houſe, " to take away the neceſſity of receiving the Sa- " crament, to make a man capable of enjoying " any office, employment, or place of truſt; the " ſaid clauſe was rejected by a great majority, as " well as another clauſe (offered alſo to be inſerted " in the ſaid Bill), to prevent the receiving the " Sacrament of the Lord's Supper upon any other " ccount than in obedience to the holy inſtitu- " tion thereof; adding, that, ſoon after, the Lords " addreſſed to King William, that he would main- " tain the Church of England as by law eſta-

* Dr. Smalridge.

" bliſhed,"

"bliſhed;" all which his Lordſhip applied to the preſent caſe, and ſo voted againſt the Bill.

He was anſwered by the Lord Biſhop of GLOUCESTER *, who made a very fine ſpeech; and, among other things, endeavoured to wipe off the imputation of hypocriſy caſt on the Diſſenters.

His Lordſhip was backed by the Lord Biſhop of LINCOLN †; who, in a very eloquent manner, made an hiſtorical deduction of the buſineſs in queſtion; and artfully commended the zeal of a noble Earl, when Secretary of State, in promoting a comprehenſion, according to King William's deſire. His Lordſhip alſo took notice, that "Religion was ever "uſed by crafty men as a blind and pretence to "carry on political deſigns; and he remembered, "in particular, in the late reign, that while our "arms were victorious abroad, the Church was "in danger at home; but no ſooner was a ſtop "put to that glorious war, than the Church was in "a flouriſhing condition."

The Biſhop of Lincoln having done ſpeaking, the Earl of NOTTINGHAM, who was hinted at by that Prelate, and who was the promoter of the Occaſional Bill, and had oppoſed the Bill now in queſtion, thought it proper to juſtify his conduct;

* Dr. Willis. † Dr. Gibſon.

which his Lordſhip did, by ſaying, " he was in " thoſe days but a young man, and had wanted " opportunities to know the Diſſenters, which he " had had ſince; and found them to be an obſti- " nate ſort of people, never to be ſatisfied." After which, his Lordſhip entered upon the merits of the Bill, and voted againſt it.

The Lord Biſhop of LONDON * did the ſame; and urged, " that, in all wiſe governments, all of- " fices and places of truſt are in the hands of thoſe " of the National Church;" which his Lordſhip confirmed by what is practiſed in Sweden.

The Lord Biſhop of ROCHESTER † ſpoke alſo on the ſame ſide; and ſaid, in ſubſtance, " that he " was not in the Houſe at the firſt reading of the " Bill; but that, the laſt Seſſion of Parliament, he " foreſaw, from the Bill about an alms-houſe at " Briſtol, and the Bill for applying part of the " fund for the building of new churches to the " re-building of an old one (St. Giles's), both " which he had oppoſed, that ſomething of this " nature would be attempted: that he was ſorry " he had been a Prophet; ſince, in his opinion,

* Dr. Robinſon, who had formerly been Envoy to Sweden, and was one of the Miniſters Plenipotentiary at Utrecht.

† Dr. Atterbury.

" this

" this Bill overturned the foundation of the Secu-
" rity of the Church; that this Bill even ſtruck
" at the Act of Uniformity, which was confirmed
" by the Act of Union; and ſo was levelled againſt
" the Church of Scotland, as well as againſt the
" Church of England. For which reaſon, he
" hoped, thoſe Peers who repreſented the Nobility
" of Scotland, would be againſt this Bill, particu-
" larly a noble Lord, who was too great an enemy
" to Prieſtcraft to ſuffer himſelf to be Aſſembly-
" ridden." His Lordſhip, by way of commi-
nation, concluded, " that we live in a changeable
" country; and the hardſhips which the Diſſenters
" bring now upon the Church may one day or
" other be ſeverely, and with more juſtice, reta-
" liated upon them."

Hereupon the new Biſhop of PETERBOROUGH *
ſpoke ſtrenuouſly for the Bill, and refuted moſt
of the arguments uſed on the other ſide. He ſaid,
in ſubſtance, " that he did not deſign to reflect on
" any of his brethren for ſpeaking againſt this
" Bill, becauſe he ſuppoſed they did it out of a
" ſincere zeal for the Church; that, for his own
" part, he did not believe this Bill to be againſt
" the Church, but rather for its advantage and ſe-
" curity; and therefore he was for it: that he
" obſerved from Hiſtory, that the Church was moſt

* Dr. White Kenet.

" ſafe and flouriſhing when the Clergy did not af-
" fect more power than falls to their ſhare, and
" were tender of the rights and liberties of their
" fellow-ſubjects; but when the Clergy promoted
" arbitrary meaſures and perſecutions, as ſome
" did in King Charles the Firſt's reign, they firſt
" brought ſcandal and contempt upon the Clergy,
" and, at laſt, ruin upon both Church and State."
Hereupon his Lordſhip ſhewed " the abuſe of the
" word *Church*, which in a true ſenſe is venerable,
" and illuſtrated the matter by the words *Holy*
" and the *Temple of the Lord*, which were ſacred
" among the Jews; but, when thoſe words came to
" be abuſed ſo far as to countenance Rebellion,
" as in caſe of Daiham, Corah, and Abiram, and
" other wicked practices, then they rather became
" words of execration. That, in like manner
" amongſt us, the words *Church*, and the *Church's*
" *Danger*, had often been made uſe of to carry
" on ſiniſter deſigns; and then theſe words made
" a mighty noiſe in the mouths of ſilly women
" and children; but that, in his opinion, the
" Church, which he defined to be a Scriptural
" Inſtitution upon a Legal Eſtabliſhment, was
" founded upon a rock, and could not be in dan-
" ger as long as we enjoyed the light of the Goſ-
" pel, our excellent Conſtitution." After this, his
Lordſhip gave his reaſons for his being for this
Bill; and animadverted upon three things that had
been advanced by other Prelates, viz. 1ſt, " that
" the

" the Diſſenters got more than the Church by the " Revolution, though they had the leaſt ſhare in " it;" for his Lordſhip ſhewed, " they only got a " Toleration, which they might have had under " King James if they would have complied with " his meaſures; whereas the Church ſecured all ſhe " now enjoys, which would have been irrecoverably " loſt, had not the Revolution happened." 2dly, " That the Churchmen, and even the Clergy, " ſhewed more affection to the preſent Govern- " ment, than the Diſſenters, during the late Rebel- " lion." To which he anſwered, " that, by the " Laws by which this Bill was to be repealed, the " Diſſenters were then under an incapacity to ſerve " the Government, which evinced the neceſſity " of this Bill; and as for a Clergyman who had " given ſignal proofs of his zeal for the Govern- " ment in the North, that it was well known he " was never rewarded for it, but rather diſre- " garded ever ſince by his neighbours." As to what had been ſuggeſted, 3dly, " That all of- " fices, and places in truſt, ought to be in the " hands of thoſe of the Eſtabliſhed Church," his Lordſhip ſaid, " he hoped they ſhould never draw " precedents from Sweden;" concluding with " returning thanks to the Lay Lords, for bearing " ſo long and ſo patiently with that Bench; " leaving the iſſue of this debate to their judge- " ments; and only taking notice, that as the wiſ- " dom of Solomon never more eminently appeared

" than

" than in discovering the true mother of the child, " so their Lordships might easily know the reason " why some persons spoke with so much tender- " ness for the Acts which by this Bill were to be " repealed."

The Lord Bishop of CHESTER *, who brought up the rear, was of a contrary opinion; and, in particular, excepting against a clause in the Bill, whereby a punishment, or censure, was to be inflicted on such Clergymen as should refuse to administer the Sacrament to any that desired to receive it; which, his Lordship said, " was against the " Canons of the Church."

The Spiritual Lords having done speaking, which was about a quarter past six in the evening, the question was called for; and as some Temporal Lords were going to speak to it, the Earl of AYLESFORD moved for adjourning the debate till the next day, which, without much opposition, was agreed to. It is to be observed, that, on Thursday the 18th, not only most of the Members of the House of Commons, but a great many other strangers, were admitted into the House of Lords, which has encouraged me to give my Readers a short historical abstract of the Speeches of my Lords the Bishops; which I have done, I hope, with candour and impartiality.

* Dr. Gastrell.

LET-

LETTER TO A FRIEND,

OCCASIONED BY

THE PRECEDING DEBATE.

THE debates of the Spiritual Lords laſt Thurſday were opened by his Grace of CANTERBURY, who, in a long, and in my opinion an admirable diſcourſe, ſeemed to ſpare no pains, zeal, or argument, in defence of the Church of England, againſt the manifeſt breaches which this Bill (which, you know, is to repeal the Occaſional Conformity and Schiſm Acts) would infallibly make in her incloſures. He laid open the deſolation it would make among her Clergy, and the diſaffection it would create among Churchmen of all ſorts and conditions, who were ever the moſt faithful ſupporters of the State. In ſhort, he ſaid enough to have convinced me, in caſe I had come in with a different opinion. But I forgot to take notice that, about the middle of his ſpeech, he quoted the Biſhop of Bangor's own arguments againſt Occaſional Conformity, out of a book written heretofore by him,

him, but the quotation was made by heart by the Archbiſhop. As ſoon as he had ended, up got his lame Lordſhip in great wrath, and ſaid, his Grace had miſrepreſented him in an unparalleled manner; upon which the Archbiſhop read the very words he had quoted; which Bangor not being able to deny, proteſted he did not ſay his Grace had miſrepreſented him. I was indeed amazed at this flagrant inſtance of the man's aſſurance; ſeveral Lords and Gentlemen, as well as myſelf, having diſtinctly heard him utter that very expreſſion.

The next that ſpoke was the Archbiſhop of York, in a very zealous and moving manner; ſetting forth the kindneſs and charity of the Church to the Diſſenters, their ambition and ingratitude, and the inevitable calamities which would reſult from paſſing this abominable Bill.

Bangor riſing next to ſpeak, raiſed in me not only a great curioſity, but an abundant expectation of ſomething very extraordinary; but it ended with a *ridiculus mus*, and nothing but its brevity atoned for its dullneſs. This could be no prepoſſeſſion in me, becauſe ſeveral of his admirers then and there preſent were aſhamed of him.

The fourth that ſpoke was the good Biſhop of Bristol; and among other arguments to ſhew the ſenſe even of that very Parliament which granted

Toleration, he produced King William's ſpeech, wherein he deſired, that, over and above the Toleration already granted, the Diſſenters might be diſtinguiſhed by more ſpecial marks of favour; which requeſt the Lords and Commons, by a joint addreſs, handſomely rejected; telling him, moreover, that the ſecurity of the Crown was indiſſolubly interwoven with that of the Church.

The Biſhop of LONDON ſpoke next, and brought a parallel from Sweden of I know not what; for, being at a good diſtance from him, and he ſpeaking with a low voice, I could not make much of what he ſaid, only that he was againſt the Bill.

The ſixth oration was pronounced by the Biſhop of GLOUCESTER (who, in conjunction with Ben Hoadly, is ſaid to have drawn up the Bill). He only gave a hiſtory of the perſecutions of the poor Diſſenters, from King Charles the Firſt's reign, to the end of Queen Anne's reign.

After him, the Biſhop of LINCOLN (who, by the bye, is ſaid to have promiſed the Archbiſhop to be againſt the Bill, and to have been promiſed a better Biſhoprick by the Court to be for it) gave a good florid detail of the ſteps taken for a comprehenſion, and vindicated the Diſſenters from the true charge of obſtinacy, &c.

The Biſhop of ROCHESTER next, with his uſual ſmartneſs, took to taſk and arraigned his two laſt-named long-winded brethren, for making a pair of tedious harangues in behalf of the Diſſenters only, without ſo much as one compliment on the poor baited Church, or one word relating to the Bill itſelf. He added, that by the Briſtol Bill laſt year, he foreſaw, as he then ſignified to the Houſe, a further attack would that winter be carried on againſt the Church; and he was ſorry to find himſelf *a true Prophet*. He proceeded to ſhew, not only the ill tendency, but the unaccountable abſurdity, of the whole Bill.

WHITE of PETERBOROUGH made a canting long ſermon, firſt explaining (*à la Bangor*) the true meaning of the Church; that it not only ſignified the National One, but all the reſt of our Proteſtant brethren under the ſame government; ſo he put all the Sectaries upon a level with her.

The Biſhop of CHESTER was the laſt that ſpoke that night. He proved, that the Diſſenters themſelves were the only obſtacles to the comprehenſion; for what they had agreed to *one* day, they refuſed to ratify *the next* (which was confirmed by the Lord NOTTINGHAM, who ſpoke then only for that purpoſe); and that, by all theſe proceedings, it was apparent they would, by their old plea, *Chriſtian Liberty*, make uſe of the very ſurplice itſelf,

itſelf, in caſe it were prohibited by any other authority than their own.

The Houſe, after he had done, adjourned the debate to the next day, which I (not being permitted to come in) can ſay nothing certain, or particular of; only, that the Lords Nottingham, Ayleſford, Oxford, Rocheſter, Angleſey, Trevor, Harcourt, and particularly the Lord Cowper, diſtinguiſhed themſelves againſt the Bill. Several Court Lords ſpoke for it, particularly Lord Coningſby, who at the end of his *flaming* oration fell foul upon the Biſhop of Rocheſter, for his calling himſelf a *Prophet* the day before; and added, "As I am ſure I "have read as much Scripture as he or any Biſhop "of them all; ſo I have found there a *Prophet* very "like him, namely, *Balaam*, who, like that Right "Reverend, drove ſo very furiouſly, that he con-"ſtrained the very *aſs* he rode on to open his "mouth and reprove the madneſs of the *Prophet*."

The Biſhop, when his Lordſhip had finiſhed his fiery tranſports, roſe up in a very demure and humble way, and thanked his Lordſhip for the notice he took of him, which he received as an *honour*, it coming from ſo polite and ſo noble a Lord, though accompanied with ſo acute a reflection, that he confeſſed the ingenious Peer had wittingly and happily applied *Balaam* to him, a Prophet, Prieſt, and Preacher, being often promiſcuouſly

miſcuouſly uſed: but there ſtill wanted the application of the *aſs*; and his Lordſhip being the only *one* that reproved him, he muſt of neceſſity take the *aſs* upon himſelf *.

Ever ſince that day his Lordſhip is called *Atterbury's pad*; which, I believe, he will keep to his dying day. Are not you of my mind; that he is fairly Frieſt-ridden?

The PRINCE † divided in every queſtion with the *Tories*; and he has a mind to be popular with them: they ſay his favourites are Argyle, Nottingham, Trevor, Rocheſter, Cowper, the two Archbiſhops, Rocheſter, Cheſter, and Sir Thomas Hanmer.

* See the Advertiſement, p. 6.

† Afterwards King GEORGE the Second.

ON

ON Friday the 19th of December, the Lords resumed the adjourned debate; and, the House being cleared of all strangers, the Earls of Aylesford, Nottingham, and Cowper, the Duke of Devonshire, the Lord Viscount Townshend, the Lord Treasurer, the Lord Archbishop of Canterbury, the Lord Bishop of Rochester, Lord Lansdowne *, and some others, made speeches against the Bill; but were answered by the Earls of Sunderland and Stanhope, the Dukes of Newcastle, Kent, and Roxburgh, the Lord Coningsby, the Bishop of Norwich †, and some others; and the question being, at last, put, whether the Bill be committed, it was carried in the affirmative by a majority of 86 votes against 68.

The next day the Lords, in a Grand Committee, examined and went through the Bill, paragraph by paragraph; and the reasons offered by the Earl of Cowper and some other Peers had so much weight, that some clauses derogatory to the Test and Corporation Act were agreed to be left out. Then the question being put, That the Bill, thus amended, be reported the Monday following, it was carried in the affirmative, by 55 voices against 33.

* See this Nobleman's speech, p. 30.

† Dr. Trimnell.

LORD

LORD LANSDOWNE'S SPEECH,

December 19, 1718.

"IF any man can ſay as much for the Diſſen-
"ters, let him ſpeak. The Reverend Prelates,
"who have exerted in this debate, having been
"prepared to fulminate againſt the Teſt, without
"being admitted into the ſecret of withdrawing
"the queſtion, have unfortunately employed their
"quivers in the air.

"One indeed there is *, who muſt not be for-
"got, who, wandering beyond the reſt in a long
"hiſtorical collection from pamphlets and libels,
"has let himſelf looſe againſt the ſacred memory
"of the Royal Martyr. He has accuſed him, if
"not of all Popery, of half Popery, very near
"Popery, almoſt all Popery. Why would he not
"ſpeak out? For what means this ſchool-diſ-
"tinction betwixt *almoſt all* a Papiſt, and *quite?*
"Hard fate of the beſt of men and of Kings! He
"who renounced the purple to preſerve the lawn,
"who died for the Church, and who is commemo-
"rated as a Martyr for the Church, is expoſed,
"within an age after his deſcent from the ſcaffold

* Dr. Gibſon, then Biſhop of Lincoln.

" to the grave, to be murthered over again in fame,
" even in the Supreme Court of Judicature, by
" one in that venerable Order, in that very Epiſ-
" copacy, for which he ſacrificed his liberty, his
" life, his crown!

" The execrable wretch, who ſevered his head
" from his body, performed the inhuman office in
" a maſk; but this holy Executioner, who cuts what
" the axe could not hurt, what the Regicides could
" not take from him, his good name, has not been
" aſhamed to attempt it bare-faced. It grieves me
" that this animadverſion ſhould fall to my lot, to
" the lot of any private Lord: I was in hopes a
" general indignation would have warmed this No-
" ble Aſſemby to have made it their own act to re-
" prehend ſuch irreverend ſlanders, as would have
" much better become a deſcendant from Bradſhaw
" than a ſucceſſor of Laud. But I aſk pardon;
" this unlucky reflexion may have tranſported me
" too far. In a word, that I may not appear pre-
" judiced to merit in any man, I will conclude with
" this motion, That a liſt may be laid before us of
" ſuch Diſſenters by name as have in any kind me-
" rited from the publick; and I will moſt readily
" come into any meaſures that may diſtinguiſh them
" and their particular ſervice.

" God forbid but that they ſhould have their
" deſerts!"

F I N I S.

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